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**A Few Rare
Passages in English
from Sant Garib
Das's Radhsoami
Book, Anmol
Vachan**

**Gharib Das, Anmol Vachan, English Section
(rough English translation made by an
unknown satsangi):**

Gharib Das, Anmol Vachan:

20) "Q. How do Omkar, Aum and O-am differ?

A. "Omkar, Aum and O-am are the three names of the Forms of Trikuti and Guru-pad."

64)

"Q. Why have the Saints advised the Sumiran (repetitions) of Five Names, the concentration on them and hearing their Word-Currents and what fruits do those reap who practice Sumiran and concentration by themselves without being initiated by a Sadguru?

"A. The Destination will not be attained till one does practice of Sumiran with love and pangs of separation towards the Sadguru and His Grace. The Satsangis (disciples of Sadguru) are aided by the Five Gods in the same manner as Sadguru does. So long as one is not a student or a Satsangi of a Saint, but only practices Sumiran and Bhajan of his own accord, and enters into all actions as “good actions, thus, if he has saved himself from evil deeds and words, he will be entitled to meet a Sadguru eventually."

257)

"Q. In what respect the Mahatmas refer to Ram-Nam? A. As Rama's domain extends till Sunna of the Tenth Gate, the Ram-nam conveys the respective notes emerging from different Forms and which are called Hari Om. But, according to Sant Mat the three original names are Niranjana, Om and Raram. The worldly

people offer repetitions of Ram-nam but do not realise its mystery and neither do they concentrate on His original name nor His Form and therefore neither are their eyes opened nor could they secure the Internal Bliss. Bullah Saheb says: "Keep the mouth closed when the wind comes from the opposite direction, Catch hold of Nirgun element by concentration; there the Light of Nirgun shines as if million suns have risen on the horizon; Anahad rings through the limitless Gagan (sky); there my mind was filled with Bliss; that is what Bullah is dependent upon and calls on Ram-nam." Thus, Ram-nam refers to the Interior Notes."

258)

"Q. What does Vaheguru mean?

"A. Having observed worldly people going astray, Guru Nanak Saheb, with a view to draw their attention to the inner Forms, described the

importance of Vaheguru and Word. But, so long as the enlightened Saints remained, this Internal Path also remained open; but it closed on their leaving the mortal bodies. Neither one pays attention to the Five Inner Words as revealed by Vahegurus nor have they any idea of their Forms."

52)

"Swami Ji Maharaj has ordained that despite his Soul descended much lower in the Timirkhand of Mahasunna, no end to it was found and he did not deem it advisable to go further below. Then, it rose with the assistance of his Sadguru to the designations indicated by them. Here his reference to Sadguru pertains to Sadguru Tulsi Saheb who had showered upon him Mercy in the Interior and to Maharaj Girdhari Das Ji to whose Satsang (divine contact) Swamiji was devoted for a long time as he was Gurubhai (brother-in-guru).

"'Mercy of Sadguru and the contact of a Sadhu leads back to Home.' Herein also it is indicated what that designation portrays with reference to the markings of Maha-sunna."

Hiren Mistry (Radhasoami satsangi): "Yes it is a great book. My father had given me. Revealed many truth and cleared many doubts of mine."

A Book of Questions and Answers called, "Anmol Vachan", by Sant Garibdas Saheb (Anmol Bachan)

Sections translated by Hiren Mistry, a Satsangi:

"Swami Garibdas ji (Delhi) short life
summary :

Birth date as per Hindu calendar is 3rd day of
Sudh period of the Vaishakh month in year
1900 (Samvant year not A.C.)

Place of birth - Patiyala.

Family -- in khatri cast.

Birth name was Narayan das.

At the age of 9 year left home and
accompanied with Siddh Yogishwar for 7 years
in the cave of Markand Hill in Kashmir, and
practiced inner journey till Trikuti Dasam
dwaar (10th Gate).

After that in 1931 He came to Swami Shiv
Dayal Singh and reached till Satlok and Anami
lok.

Stayed in Hathras and Delhi and did discourses

for around 38 years and initiated around 5000 people. Then left the body on 9th day of Vad period of Kartik month in 1974 [Samvant year not A.C.)."

From section 52, Hiren Mistry translation:

"Swami ji Maharaj explained that his surat (soul) has got down in Maha Sunn in Timir Khand and he couldn't get the end, then did not find it worth to go further down. Then Swami ji Maharaj came up the support of the signs told by Guru. Here Guru is referred to Sadguru Tulsi Saheb, whose grace was there inside. Swami ji Maharaj did satsang of Maharaj Giridhar Das ji who was Swami ji's Gurubhai (disciple of Tulsi Saheb). 'Sadguru daya saadh ki Sangat, ulat chalo ghar paai' -- Swami ji Maharaj here also in the above statement the same point is emphasised. And it is about the signs of the Maha Sunn."

Shweta Sharma version of the hymn:

"The Word is Soami and Surat is Radha, and this dhar of surat that turns back and merges into the Shabd (Word) sings 'Radhasoami'. When you sing the name 'Radhasoami', you do the sumiran of the 'Five Names'. [The Five alludes to the mystery of the Five Words, Names or Shabds (Niranjan; OM; Rarankar; Sohang; and Sattnaam pertaining to Sahasdal Kanwal, Trikuti, Sunn, Bhanwar Gupha and Sattlok) and the figure Ten refers to the ten stations (starting from Sahasdal Kanwal through Trikuti, Sunn, Mahasunn, Bhanwar Gupha, Sattlok, Anami, Alakh, and Agam to Radhasoami. MG Gupta translation, Sar Bachan Poetry, Vol.1].

"Listening to the melodies of the different inner spheres is equivalent to listening to the Radhasoami Name. It is not necessary that one listens to the melodies of each inner region. Therefore we have hinted at one Name, i.e. Radhasoami. The several mysteries of the inner regions are not to be revealed in their entirety. Therefore the Word 'Radhasoami' has been used to signal the untold mysteries of the inner world. Soamiji says

“Karoon kya khol Radhasoami, Radhasoami veh samjh parmani” -- How shall I open up the mystery of the Name 'Radhasoami'? O Seeker! Understand it by the signal given by Him with a wink (MG Gupta translation, Sar Bachan Poetry, Vol. 1).

"Soamiji in his Discourses has said that his surat descended into the dark regions of Mahasunn but could neither locate the bottom or the end of it nor did it feel it worthwhile to go

down any further. Thereafter, his surat adhering to the signs as revealed to him by his gurus ascended upwards. Here Soamiji says that it was the inner mercy of his Satguru Tulsi Saheb and that of Maharaj Girdhari Dasji whose Satsang he attended for a very long period of time. He was his Guru bhai. “Satguru daya sadh ki sangat, ulat chalo ghar paai” -- By the grace of the Satguru, and under the impact of your companionship of Sadhus (purified spirits), get back home (i.e. Sattlok). (MG Gupta translation, *ibid.*, Discourse XIV, Hymns 3 & 4)

"[It is through the grace (and mercy) of the Satguru that we get the company of the Saadh, the one who has practiced the art of meditation because in the sangat or company of the Saadh, our Surat will return to and find its Original Abode (ghar).]" (Shweta Sharma version of the hymn)]

"In these lines also the same thing has been hinted at and the signs referred to earlier are related to the signs of Maha-sunn.

"In Ratnagar Samvaad, the disciple is related to the darkness and ignorance prevailing in the world. Guru Gyan therefore calls those who have attained to the region of the 'Thousand-Petalled Lotus' (Sahasdal Kanwal) as Siddh Yogis and those who have attained to the 'Region of Three Prominences' (Trikuti) as Sai. The titles 'Yogeshwar' and 'Guru' are given to those who have attained the Guru pad (status)."

References to Soamiji's Association With Girdhari Das Ji, A Successor of Sant Tulsi Sahib Treated as a Master by Soamiji

"Both the female disciples of Girdhari Das Ji came running to Soamiji Maharaj and requested him to save HIS GURU!"
(Biography of Babuji Maharaj, page 376)

"Having sojourned there [Daswan Dwar] and having enjoyed the glory thereof for a very long time, the spirit of this faqir [Shiva Dayal himself] proceeded on in accordance with the instructions of the Guides * (Mursheeds)."
(Hidayatnama. Sar Bachan, Bachan 21.)

"...and then following the instructions from my Masters..." (another translation of the Sar Bachan from Agra)

"For a long time the spirit of this faqir (i.e. Soamiji Maharaj Himself) sauntered and stayed there and then under instructions from the teachers and guides, moved ahead." (Soami Ji, Sar Bachan Poetry, Hidayatnama, M.G. Gupta translation, The Quintessential Discourse Radhasoami, Agra)

Versions of section 52 referring to Girdhari:

MY VERSION:

"Swami Ji Maharaj explained that his Surat (Soul) had descended lower into Maha Sunn in Timir Khand and he couldn't reach the bottom, so did not find it worthwhile to try and go further down. Swami Ji Maharaj's Surat (Soul) then began to ascend with the support and guidance given by his Satgurus. The Satgurus referred to here are Satguru Tulsi Saheb, whose

grace was there with him inside, and Maharaj Girdhari Das Ji, who Swami Ji Maharaj associated with, and was Swami Ji's Gurubhai (also disciple of Tulsi Saheb). "Satguru daya saadh ki Sangat, ulat chalo ghar paai" ("It is through the grace [and mercy] of the Satguru that we get the company of the Saadh, the one who has practiced the art of meditation because in the sangat or company of the Saadh, our Surat will return to and find its Original Abode [ghar].") 'Swami Ji Maharaj here [in this verse] also emphasized it is about the signs [stages] of Maha Sunn [the Great Void].'"

-- Sant Gharib Das, Anmol Bachan

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Shweta Sharma Translation:

"Soamiji in his Discourses has said that his surat descended into the dark regions of Mahasunn but could neither locate the bottom or the end of it nor did it feel it worthwhile to go down any further. Thereafter, his surat adhering to the signs as revealed to him by his Gurus ascended upwards. Here Soamiji says that it was the inner mercy of his Satguru Tulsi Saheb and that of Maharaj Girdhari Das Ji whose Satsang he attended for a very long period of time. He was his Guru bhai."

“Satguru daya sadh ki sangat, ulat chalo ghar paai”

"By the grace of the Satguru, and under the impact of your companionship of sadhus (purified spirits), get back home (i.e. Sattlok)." (M.G. Gupta translation, *ibid.*, Discourse XIV, Hymns 3 & 4)

"[It is through the grace (and mercy) of the Satguru that we get the company of the Saadh, the one who has practiced the art of meditation because in the sangat or company of the Saadh, our Surat will return to and find its Original Abode (ghar)." (Shweta Sharma version of the hymn)]

Anonymous satsangi rough translation:

"Swami Ji Maharaj has ordained that despite his Soul descended much lower in the Timirkhand of Maha-sunna, no end to it was found and he did not deem it advisable to go further below. Then, it rose with the assistance of his Sadguru to the designations indicated by them. Here his reference to Sadguru pertains to Sadguru Tulsi Saheb who had showered upon him Mercy in the Interior and to Maharaj

Girdhari Das Ji to whose Satsang (divine contact) Swamiji was devoted for a long time as he was Gurubhai (brother-in-guru). 'Mercy of Sadguru and the contact of a Sadhu leads back to Home.' Herein also it is indicated what that designation portrays with reference to the markings of Maha-sunna."

-- Gharib Das (Sarai Rohilla, Delhi group)
Serai Rohilla Delhi

**From: Maharaj Girdhari Sahib — The
‘Unknown Guru’ of Radhasoami History: A
Spiritual Successor of Sant Tulsi Sahib, and
Another Guru of Soami Ji Maharaj, by
James Bean**

**Swami Ji Maharaj—Saving the Best For
Last, Now, Let’s Travel A Bit Further Back
in Time**

In the Sar Bachan Radhasoami Poetry (Sar Bachan Radhasoami Nazm yaani Chhand bandh) of Soami Ji Maharaj is a very important lengthy section, Bachan/Discourse 21, a kind of “book within the book” called Hidayat Namah (Esoteric Instructions), going into detail about the soul travel or heavenly ascents of Soami Ji Maharaj. It represents the heart of this essential holy book of the Radhasoami Faith. Here Soami Ji provides the following description (7–8):

“Beyond this, there are innumerable palaces made of crystal (sheesh mehal) and diverse spirits inhabit them and are settled there in accordance with the allotments made by the Lord, and they see the peculiar mutual display which is so blissful, and in turn they also establish their own plays and sports. In Hindi, these spirits are described as ‘circles of hamsas’ (purified spirits). The engravings and the designs carved in these spheres are to be seen in order to be believed. The entire dispensation and workshop there is purely spiritual; it is not at all gross or material.

“Spirits dwelling there are characterized by excessive delicacy, subtlety, refinedness and purity; they don’t have a trace of physical coarseness (kasaafat) and impurity. The details of this sphere are known only to the faqirs. To unfold more about it is not proper and advisable. For a long time the spirit of this faqir (i.e. Soamiji Maharaj Himself) sauntered and

stayed there and then under instructions from the Teachers and Guides, moved ahead.

8. “Moving on and on, the spirit soared up about 5 arab (1 arab = 1 billion) and 75 crores (1 crore = 10 million) jojans (really incalculable height) and broke into the realm of Hahoot or Mahasunn (in Sar Bachan, Prose, Part I, para 13, the word Hahoot is used for Sunn, and not Maha-sunn) and sauntered around it. How shall I describe it? For ten billion miles (again, incalculable distance) there is utter darkness. How shall I describe its depth, except to say that for one kharab (1 kharab = 100 billion, i.e. incalculable extent) jojans, the soul descended and yet its bottom could not be discovered; then again it reversed and turned upward, and following the track pointed by the sages, the spirit treaded that path and then it was deemed improper to determine and find out the depth of this dark region.

“The surat then moved on...”

(“The Quintessential Discourse Radhasoami”
(Sar Bachan Radhasoami, Poetry), Volume I,
Translation by M. G. Gupta, M.A., D.Litt.
Former Member of the Faculty of Political
Science, Allahabad University, MG Publishers,
and Huma Books, Agra)

Take note of this particular sentence above by
Soami Ji: “For a long time the spirit of this
faqir (i.e. Soamiji Maharaj Himself) sauntered
and stayed there and then under instructions
from the Teachers and Guides, moved ahead.”

In the Sar Bachan words like ‘Murshida’ and
‘Guru’ are translated as “Master”, “Guide”, or
“Teacher”, but here we have Teachers,
Guides.... in other words, a plural form of
Murshida/Mursheed/Guru—not just one
Teacher or one Guide: “Having sojourned there
and having enjoyed the glory thereof for a very

long time, the spirit of this Faqir moved on, in accordance with the instructions of the Guides.” In a plural form is how it’s also rendered according to another translation by S.D. Maheshwari, “Sar Bachan Radhasoami Poetry”, Part 1, Agra.

Sant Gharib Das, Another Close Disciple in the Inner Circle of Soami Ji—The Book of “Anmol Bachan” (Sometimes Spelled “Vachan”)

Sant Gharib Das commented on the above verses of Soami Ji’s Sar Bachan Poetry and provides us with more evidence about Girdhari Sahib, settling the matter once-and-for-all.

“Soamiji in his Discourses has said that his surat descended into the dark regions of Mahasunn but could neither locate the bottom or the end of it nor did it feel it worthwhile to go down any further. Thereafter, his surat adhering

to the signs as revealed to him by his Gurus ascended upwards. Here Soamiji says that it was the inner Mercy of his Satguru Tulsi Saheb and that of Maharaj Girdhari Das Ji whose Satsang he attended for a very long period of time.”

Both Sant Tulsi Sahib and “Maharaj” Girdhari Sahib were Gurus of Soami Ji Maharaj. Both provided Soami Ji with inner Grace, helping to guide him during his inward journey, as described in the passages above. He was a disciple of them both, on good terms with them both right up till the end of their lives, by all accounts.

I now have three different translations of this key definitive paragraph above from Gharib Das. I wanted to make sure the word “Gurus” (plural) is really there in the original and is a solid translation.

Actually the paragraph above from Gharib Das, plus the two translations into English of the Sar Bachan verses of Soami Ji all come from sources in Agra that do not have a personal view of history and theology suggesting to them anything about Soami Ji having one Guru, much less two Gurus, yet, to their credit, that's how all three chose to translate those passages.

“Anmon Bachan” is a book of questions and answers by Sant Garib Das Saheb, close disciple of Soami Ji Maharaj/Shiv Dayal Singh, and eventual founder of the Radhaswami Spiritual Science, Radhasoami Satsang, Sarai Rohilla, Delhi. This old out-of-print book, passed on from one generation to the next, has traveled quite far to reach me. Just to know about the existence of this book, locate someone with a copy, see some pages from it, and then getting some translations made from Gujarati into English, and Hindi into English, is no easy task, beating some ridiculous odds. For

this I am grateful to those involved.

This is from the book—a very rough translation of this part for now:

“Brief Life Summary:

"Birth date as per Hindu calendar is the third day of Sudh period of the Vaishakh month in the year 1900 (Samvant year, not Western calendar),[1846 AD];

Place of birth: Patiala

Family: in khatri caste.

Birth name: Narayan Das.

At the age of nine he left home accompanied by a Siddha Yogishwara for seven years, spent time in the cave at Markand Hill in Kashmir; practiced the inward journey and reached Trikuti, Dasam Dwaar (the Tenth Gate).

After that in 1931 [AD 1874] he came to Swami Shiv Dayal Singh and reached Sat Lok and Anami Lok.

He stayed in Hathras and Delhi, did discourses [spread the teachings] for around thirty eight years and initiated around 5,000 people. Then he left the body on the ninth day of Vad period of Kartik month in 1974 [1918 AD].”

It says Gharib Das spent some time in Hathras. Makes sense he would be less susceptible to denying (or spinning/minimizing) the connection between Sant Tulsi Sahib, Maharaj Girdhari Das and Soami Ji given his association with Soami Ji and apparent knowledge of the Tulsi Sahib community.

As an independent witness representing another distinct branch of Radhasoami and a early disciple of Shiv Dayal Singh, Gharib Das of the Radhasoami Satsang, Sarai Rohilla, is a priceless resource for helping to clarify many issues about early Radhasoami history.

Hopefully the whole book can be translated and published. I suspect if it is, it will help promote

reconciliation and harmony between different branches of the Radhasoami Faith, between those who follow Panch Naam and those who follow Simran of Radhasoami.

Quick Observation: The passages from Gharib Das and successors (also see, “The Way Out Is IN”, by Swami Ram Behari Lal, Radhaswami Satsang, Sarai Rohilla) so far don’t lend support to the belief that Sar Bachan Poetry is mostly a redacted work of Saligram, which is a theory put forward by some. Gharib Das seems to have been reading the same familiar Sar Bachan Poetry. including the teaching about Radhasoami Naam. He said, “The Word is Soami and Surat is Radha, and this dhar of surat that turns back and merges into the Shabd (Word) sings ‘Radhasoami’. When you sing the name ‘Radhasoami’, you do the sumiran of the ‘Five Names’.” (“Anmol Bachan”)

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